

Jewish pogroms and retaliations of the Ruling Jews – A Theory, Part I

by Vexman : 23-29 minutes : 2/28/2017

Important note :

Before entering the following text and series of these posts dealing with many controversial subjects, I would like to warn all individuals with sensitive perception of this World not to read it. There are some disturbing details describing committed atrocities, with very high probability of consequence, that your worldview may irreversibly change. Your first reaction may be anger and rejection, however you would not be the first person in this World with such symptoms of exposure to numbing reality. There is one essential prerequisite needed though. It would be necessary that any of you, who may be reading this series, and have never experienced life within communist society / regime, to acknowledge the fact that you may be clueless about wickedness and degree of extreme fascism that survived for decades.

As much as the title of the series may sound pompous, I would like to suggest a theory that there is a connection between Jewish pogroms and the consequences, which were later inflicted by the PTB as retaliations against all those countries whose nations were violently persecuting the Jewish population during history. The theory would be applicable only to the European territory, including Russia, where the PTB installed communism as the worst kind of dictatorship of proletariat (just like Marx has envisioned), where terror and cult of leader's personality would be the thread of nations' suffering and repression in general. Quid pro quo, or so they say.

For what purpose would such politically sinister and economically unsound system as communism get installed in reality? What seems obvious is its convenience of providing apparent class struggle, which is actually just a masquerade for actual Industrialists' & Bankers' (TPTB's) final stage of seizure of power from aristocracy and Church (a fight going on for centuries already). Communism as well provides an excellent lever to inflate the political nationalist passions, which can be observed in practically all European countries during early 20th century, with its climax in pre-World War II era. Such nationalism was as well an excellent political lever ever since marxism was introduced as ideological-social-economic theorem, with (controlled?) so-called cultural revolutions of 1848 spreading throughout Europe, helping to destabilize and even overthrow some still existing monarchies of the era (Italian, Habsburg / Austrian, Russian, German, Serbian, Bulgarian, etc...). Fast forward to post-WWII era, where politics needs communism as one of the grounds for the polarization of the entire world, with the World behind the Iron curtain seen as pure Red Evil. While in fact, communism was pushed and installed as a retaliation of the PTB, serving all those previously asserted goals only indirectly. The essence of my proposition is something that is not told in any history textbooks and may be shocking to

learn. In the end it is still just my personal opinion, which I derived from many other researchers' work and the logic my of reasoning. Being only human, sometimes prone to making a wrong judgement, I may as well be exaggerating with my theory or simply be wrong with my assertions. However, there is a challenge for both you as a reader and me as an author to try and either further substantiate such theory or completely dismiss it. In both cases there is much to be learned hereafter.

There are three pillars on which I base my theory: a) knowing that [Karl Marx](#) was a wealthy descendant of Jewish capitalists married into an even more wealthy family, as well as an agent and controlled opposition installed by the PTB, b) [Russian revolutions of 1907 and 1917](#) were financed and orchestrated by the same international bankers / TPTB as [many revolutions](#) & wars before and after, with Jewish agents fronting as leaders, c) some [recorded Jewish pogroms](#) were real allowing a crime of passion as a motive later in history (and present day, as a matter of fact). With everything above based on the premise, that all sources used in my hypothesis are trustful.

What led me to to writing this piece was my wish to answer what kind of people are able to do horrific things to their victims? What led them to think of the unthinkable ways to torture and abuse? I can only think of feelings, a specific state of affected mind, which could mislead an individual and alter one's reason or ratio to become an evil version of oneself. So I presumed there must have been some more important reasons, which led both Christians and later communists and their financiers to commit atrocities of unheard proportions. If we figuratively take Hitler accountable for huge number of victims in WWII, he suddenly appears as some kind of an apprentice in comparison to atrocities done by Lev Trostky, L.M. Kaganovich, or Joseph Stalin (a.k.a. Ioseb Besarionis dze Jughashvili). The interconnection are bankers and industrialists financing them all, which is suggesting where those feelings associated with atrocities are sourced from. As if the the chosen few rulers resented certain nation for no apparent reason. Or was it the Jewish pogroms that were the driving force of retaliations?

A persistent theme among critics of Jews, particularly those on the pre-World War II right, has been that the Bolshevik revolution was a Jewish revolution and that the Soviet Union was dominated by Jews. This theme appears in a wide range of writings, from Henry Ford's International Jew, to published statements by a long list of British, French, and American political figures in the 1920s : Winston Churchill, Woodrow Wilson and David Lloyd George (and in its most extreme form, by Adolf Hitler)[\[1\]](#). For all of you wanting to read some more alternative version of the early 20th century history, I'd strongly recommend [the site](#) of Jim MacGregor and Gerry Docherty about the hidden history of First World War. They've as well co-authored the book "Hidden History, The Secret Origins of the First World War". It reveals how accounts of the war's origins have been deliberately falsified to conceal the guilt of the secret cabal of very rich and powerful men in London responsible for the most heinous crime perpetrated on humanity. For ten years, they plotted the destruction of Germany as the first stage of their plan to take control of the world. The assassination of Archduke Franz Ferdinand [was no chance happening](#). It lit a fuse that had been carefully set through a chain of command stretching from Sarajevo through Belgrade and St Petersburg to that cabal in London.

Following is a list of the formerly communist countries (by their current name):

- **Formerly part of the Soviet Union:** Armenia, Azerbaijan, Belarus, Estonia, Georgia, Kazakhstan, Kyrgyzstan, Latvia, Lithuania, Moldova, Russia, Tajikistan, Turkmenistan, Ukraine, and Uzbekistan.
- **Soviet-controlled Eastern bloc countries:** Bulgaria, Czech Republic, Germany (East), Hungary, Poland, Romania, Slovakia.
- **The Balkans:** Albania, Bosnia and Herzegovina, Bulgaria, Croatia, Rep. of Macedonia, Montenegro, Serbia, and Slovenia.

Looking at each one of those in regards to Jewish pogroms and following communists' atrocities would be extremely time consuming task. For the purpose of making a solid case in this essay, while presenting communists' atrocities, I will further look into Russian records as well as into records of some Balkan countries (part of the former Yugoslavia) for the most part of the case made, but not excluding some other countries listed above. However not all will be included in the case, so extrapolating my conclusions to those countries missing from the analysis, is not obfuscation of facts. As much I could be biased being a Slav myself, the suggested records provide plentiful different references needed in my hypothesis in comparison to accessibility of such sources for all other countries.

A Quick History of European Jews

To look into the question of pogroms, let me just briefly introduce origins of European Jewish population so we can have a sense of geographical area involved in the essay. As it can be learned from Wikipedia [here](#) :



"A Jewish community is recorded to have existed in Rome at least since the 1st century B.C.E. (Although they may even have established a community there as early as the second century B.C.E, for in the year 139 B.C. the praetor Hispanus issued a decree expelling all Jews who were not Italian citizens).^[11] At the commencement of the reign of Caesar Augustus (27BC) there were over 7,000 Jews in Rome: this is the number that escorted the

envoys who came to demand the deposition of Archelaus. The Jewish historian Josephus confirms that as early as 90 CE there was already a Jewish diaspora living in Europe, made-up of the two tribes, Judah and Benjamin. Thus, he writes in his *Antiquities*:^[1] “...there are but two tribes in Asia (Turkey) and Europe subject to the Romans, while the ten tribes are beyond Euphrates till now and are an immense multitude.” The Roman Empire period presence of Jews in Croatia dates to the 2nd century, in Pannonia to the 3rd to 4th century. A finger ring with a Menorah depiction found in Augusta Raurica (Kaiseraugst, Switzerland) in 2001 attests to Jewish presence in Germania Superior. Evidence in towns north of the Loire or in southern Gaul date to the 5th century and 6th centuries. By late antiquity Jewish communities were found in modern-day France and Germany.

Between 800 AD and 1100 AD there were 1.5 million Jews in Christian Europe. They were not part of the feudal system as serfs or knights, thus were spared the oppression and warfare.

In relations with the Christian society, they were protected by kings, princes and even bishops, because of the crucial services they provided in three areas: financial, administrative and as doctors. Christian scholars interested in the Bible would consult with Talmudic rabbis. All this changed with the reforms and strengthening of the Roman Catholic Church and the rise of competitive middle-class, town dwelling Christians.”

Conflict between Christians and Jews is antique

Continuing from the same Wikipedia entry:

“Persecution of Jews in Europe begins with the presence of Jews in regions that later became known as the lands of Latin Christendom (c. 8th century CE) and modern Europe. Not only were Jewish Christians persecuted according to the New Testament, but also as a matter of historical fact anti-Jewish pogroms occurred not only in Jerusalem (325 CE), Persia (351 CE), Carthage (250 CE), Alexandria (415), but also in Italy (224 CE), Milan (379 CE) and Minorca (418 CE), Antioch (489), Daphne-Antioch (506), Ravenna (519), amongst other places. Hostility between Christians and Jews grew over the generations under Roman sovereignty and beyond; eventually forced conversion, property confiscation, synagogue burning, expulsion, stake burning, enslavement and outlawing of Jews – even whole Jewish communities – occurred countless times in the lands of Latin Christendom.

In the Early Middle Ages persecution of Jews also continued in the lands of Latin Christendom. After the Visigoths converted from more tolerant non-trinitarian Arianism to stricter trinitarian Nicene Christianity of Rome, in 612 CE and again in 642 CE expulsions of all Jews were decreed in the Visigoth Empire. The Catholic Merovingian dynasty decreed forced conversion for Jews in 582 and 629 CE. Under the Roman Catholic Archdiocese of Toledo multiple persecutions (633, 653, 693) and stake burnings of Jews (638 CE) occurred; the Kingdom of Toledo followed up on this tradition in 1368, 1391, 1449, and 1486-1490 CE including forced conversions and mass murder, and there were rioting and a blood bath against the Jews of Toledo in 1212 CE. Jewish pogroms occurred in the Diocese of Clement (France 554 CE) and in the Diocese of Uzes (France 561 CE).”

“Persecution of Jews in Europe increased in the High Middle Ages in the context of the Christian Crusades. In the First Crusade (1096) flourishing communities on the Rhine and the Danube were

utterly destroyed; see [German Crusade, 1096](#). In the Second Crusade (1147) the Jews in France were subject to frequent massacres. The Jews were also subjected to attacks by the Shepherds' Crusades of 1251 and 1320. The Crusades were followed by expulsions, including in, 1290, the banishing of all English Jews. In 1396, 100,000 Jews were expelled from France; and, in 1421 thousands were expelled from Austria. Many of the expelled Jews fled to Poland.

The Inquisition, as an ecclesiastical tribunal, had jurisdiction only over baptized Christians. However, since Jews (in 1492) and Muslim Moors (in 1502) had been banished from Spain, jurisdiction of the Inquisition during a large part of its history extended in practice to all royal subjects. The Inquisition worked in large part to ensure the orthodoxy of recent converts known as conversos or marranos.

The expulsion of the Jews from Spain in 1492, as well as expulsion from Austria, Hungary and Germany, stimulated a widespread Jewish migration to the much more tolerant Poland. Indeed, with the expulsion of the Jews from Spain, Poland became the recognized haven for exiles from the rest of Europe; and the resulting accession to the ranks of Polish Jewry made it the cultural and spiritual center of the Jewish people in Europe."

The second source I will further quote is authored by great Russian dissident Aleksandr Solzhenitsyn. All quoted hereafter is referenced to the book titled "[200 Years Together: A History of the Russians and the Jews](#)" [ii]. It's a monumental work that is yet to be translated into English language in its entirety, but luckily, a large portion of the book can be found translated to English nevertheless. Solzhenitsyn referenced quite many Jewish pogroms, here is one such entry:

"In 1113 A.D., Vladimir Monomakh, out of qualms of conscience, even after the death of Sviatopluk, hesitated to ascend the Kiev throne prior to one of the Svyatoslaviches, and exploiting the anarchy, rioters plundered the house of the regimental commander Putiata and all Jews that had stood under the special protection of the greedy Sviatopluk in the capital city. One reason for the Kiev revolt was apparently the usury of the Jews. Exploiting the shortage of money of the time, they enslaved the debtors with exorbitant interest. (For example there are indications in the statute of Vladimir Monomakh that Kiev money-lenders received interest up to 50 percent per annum.) Karamsin therein appeals to the Chronicles and an extrapolation by Basil Tatistcheff (1686-1750), student of Peter the Great, and the first Russian historian. In Tatistcheff we find moreover:

"Afterwards they clubbed down many Jews and plundered their houses, because they had brought about many sicknesses to Christians and commerce with them had brought about great damage. Many of them, who had gathered in their synagogue seeking protection, defended themselves as well as they could, and gained time until Vladimir could arrive." But when he came, "the Kievites pleaded with him for retribution toward the Jews, because they had taken all the trades from Christians and under Sviatopluk had had much freedom and power.... They had also brought many over to their faith."

According to M. N. Pokrovski, the Kiev Pogrom of 1113 was of a social and not national character. However the leaning of this class-conscious historian toward social interpretations is well-known. After he ascended to the Kiev throne, Vladimir answered the complainants, "Since many Jews everywhere have received access to the various princely courts and have migrated there, it is not appropriate for me, without the advice of the princes, and moreover contrary to right, to permit killing and plundering

them. Hence I will without delay call the princes to assemble, to give counsel.” In the Council a law limiting interest was established, which Vladimir attached to Yaroslav’s statute. Karamsin reports, appealing to Tatistcheff, that Vladimir “banned all Jews” upon the conclusion of the Council, “and from that time forth there were none left in our fatherland.” But at the same time he qualifies: “In the chronicles in contrast it says that in 1124 the Jews in Kiev died in a great fire; consequently, they had not been banned.” Bruzкус explains, that it “was a whole quarter in the best part of the city... at the Jew’s Gate next to the Golden Gate.”

Or following several entries such as:

“After the 11th century more and more Jews came into Poland because princes and later kings encouraged “all active, industrious people” from western Europe to settle there. Jews actually received special rights, e.g. in the 13th century from Boleslav the Pious; in the 14th century, from Kasimir the Great; in the 16th century from Sigismund I and Stephan Bathory; though this sometimes alternated with repression, e.g. in **the 15th century by Vladislav Yagiello and Alexander, son of Kasimir**. There were two pogroms in Krakow. In the 16th century several ghettos were constructed partly to protect the Jews. The Roman Catholic spirituals were the most continuous source of hostility to the Jewish presence. Nevertheless, on balance it must have been a favorable environment, since in first half of the 16th century the Jewish population increased substantially. There was a big role for Jews in the business activity of landlords, in that they became leasers of brandy-distilling operations.”

“The Jewish leaser, who represented the Polish lord, received – of course only to a certain degree – the power that the landholder had over the peasants; and since the Jewish leasers strove to wring from the peasants a maximum profit, the rage of the peasants rose not only against the Catholic landlords but also against the Jewish leasers. When from this situation a bloody uprising of the Cossacks arose in 1648 under leadership of Chmelnitsky, Jews as well as Poles were the victims. An estimated 10,000 Jews died.”

I bolded a sentence from Solzhenitsyn’s book and would like to point here to Miles Mathis’ work about his research on Jagiello(n) family.

There is as well an extremely interesting entry in Solzhenitsyn’s book about particular pogrom, which opens a completely new perspective on the issue of pogroms:

“In 18th century Eastern European Jewry two movements developed: the religious one of the Hassidim [or Hasidim, or Chasidim] and the enlightening one favoring secular culture, spearheaded by Moses Mendelsohn; but the Kehiloth suppressed both with all its might. In 1781 the Rabbinate of [Lithuanian] Vilna placed the ban over the Hasidim and in 1784 the Assembly of Rabbis in [White Russian] Mogilev declared them as “outlaws and their property as without owner.” hereafter mobs laid waste to the houses of Hasidim in several cities, .e. it was an intra-Jewish pogrom. The Hasidim were persecuted in the most cruel and unfair manner; their rivals did not even feel embarrassed to denounce them before the Russian authorities with false political charges. In turn, in 1799 the officials arrested members of the Kehilot of Vilna for embezzlement of tax money, based on the complaints of Hasidics. The Hasidim movement expanded, being especially successful in certain provinces. The rabbis had Hasidic books publicly burned and the Hasidim emerged as defenders of the people against abuses of the Kehilot. It is

apparent that in those times the religious war between Jews overshadowed other questions of religious life.”

One could reasonably argue that, like in the above case, some other cases of Jewish pogroms may be just an internal quarrel, where two different Jewish influential groups were struggling for dominance. Possibly so, but I would still distinguish between such relatively modern staged events of pogroms from those recorded for instance in Rhineland in 1096 by many different sources^[iii].



Official Russian propaganda of 1917, Lenin's speech on anti-Jewish pogroms. Note how he diverts the focus of social class struggle to capital as the real enemy.



Just to clear the fog around one particular detail, which will become more notorious in the late 1930's – the Star of David, a piece of yellow cloth modeled as a 6-point star, was introduced in Christian world by Pope Innocent III with his Canon 68. However, the practice of wearing special markings in order to distinguish Jews and other non-Muslims (Dhimmis) in Muslim-dominated countries seems to have been introduced by Umayyad Caliph Umar II in early 8th century. So much about the originality of Nazis.

To be continued

^[i] This long tradition stands in sharp contradiction to the official view, promulgated by Jewish organizations and almost all contemporary historians, that Jews played no special role in Bolshevism and indeed were specifically victimized by it. Yuri Slezkine's book »The Jewish Century« provides a much needed resolution to these opposing perspectives with its intellectual tour de force.

^[ii] Ever since its original publication in 2002, immense efforts have been made by the Russian authorities and also by the Western liberal democratic power structure to ignore 200 Years Together, to

suppress it as much as possible, and above all to prevent and interdict the book's translation into foreign languages, most especially into English, which has become essentially the worldwide language of our epoch, as Latin was in the time of the Roman empire and for many centuries afterward. The Russian authorities have to this date refused to allow any official English translation of the book to be published.

There have been fragmentary translations of 200 Years Together into French and German, and a very fragmentary attempt at English translation carried out by a wide and disparate variety of persons unknown.

In the original Russian, 200 Years Together is a profoundly scholarly work. Conscious of the reaction he would get given the (to put it mildly) controversial subject matter, Aleksandr Solzhenitsyn took his time—ten years of it—and meticulously sourced every quote, every reference, every fact that might be disputed, solidly backing up every assertion he made and every word he said. The result is that the Russian text contains over 1500 footnotes—footnotes which will not be found in this document.

From the time of Stalin onward, Russian writers and polemicists evaded the Soviet censors, at no small risk to themselves, through the use of what was known as samisdat—hand-copied leaflets, poems, articles, political statements, short stories and sometimes whole novels. These would be carefully typed, in secret, using something that no one remembers any more called carbon paper, to make as many copies as possible, and then circulated by hand, underground, from person to person, to be read at night and in secret, since possession of anything samisdat was illegal and could get you many years in the GULAG.

How's your taste for irony? One Day In The Life Of Ivan Denisovich was the book that gained Aleksandr Solzhenitsyn his international reputation. His powerful first novel was published in samisdat.

So will his last one be.

[iii] "The Chronicle of Solomon bar Simson," in Shlomo Eidelberg, The Jews and the Crusaders: The Hebrew Chronicles of the First and Second Crusades (Madison: University of Wisconsin Press, 1977):

"Now it came to pass that as they passed through the towns where the Jews dwelled, they said to one another: "Look now, we are going a long way to seek out the profane shrine and to avenge ourselves on the Ishmaelites, when here, in our very midst, are the Jews—they whose forefathers murdered and crucified him for no reason. Let us avenge ourselves on them..."

The Chronicle of Solomon bar Simson gives a vivid description of the carnage in Mainz as well:

"The enemy arose against them, killing little children and women, youth and old men—all on one day. The priests were not accorded honor nor the elders grace; the enemy showed no mercy for babes and sucklings, no pity for women about to give birth."

The Mainz Anonymous Chronicle recounts how whenever the crusaders would arrive at a city:

"the local burghers would harass us, for they were at one with them in their intention to destroy vine and root all along their way to Jerusalem."

Or

“Whosoever kills a Jew will receive a pardon for all his sins.”